THE

Sermon preached

Romans. 8. 30. ver.

Moreouer, whom hé predeſtinated, thē alſo he called: and whom hee called, them alſo he iuſtified: and whom hee iuſtified, them alſo he glorified.

EVerie ſcripture (ſaith the bleſſed Apoſtle) giuen by inſpiration, is profitable, to inſtruct the man of God; and to make him perfect to good works. 2. Tim. 3. 6.
Yet notwithſtanding, if a man ſhould ſeeke vpon purpoſe, and line by line, trace the whole body of the ſcripture ouer: of all others, this one ſhort verſe, is moſt diuine, moſt excellent. Singuli Sermones, Sillabæ, apices, puncta, in Diuina ſcriptura plena ſunt ſenſibus. Hiero in cap. 5. ad Ephe. *In the holy Scripture euerie ſpeach and ſentence, euerie verſe, euerie point and ſillable, is rich in ſence, and full of diuine & holy miſteries.*

Sais it here. For the points of doctrine, it containeth the whole some of our religion; for the manner, it consisteth of a sweete gradation; for the matter, it is full of comfortable instruction; for the depth of the vnderstanding, it hath in it, such sweet profound, and heauenly misteries: that, as it is written, the head of the Riuer Nilus could neuer be found: so the height, depth, and spirituall knowledge, which lyeth couched in this whole verse, in euerie point, in euery worde it is vnsearchable, it cannot bee sounded. Concerninge the Doctrine.

Surely, howsoeuer, men doe line at ease for a time in this life, and careleſly paſſe on in this buſie world; yet the especiall, and maine poynt, is the saluation of the Soule, to bee assured of the life to come: and if a man might be satisfied therein, then all were well, all were sure indeede.

Alas, this life endeth, and GOD knoweth how soone, euen this night before tomorrow, may my soule be taken from mee: and, if I could proue vnto my heart, that

God

God had chosen mee to eternall life, then I should thinke my selfe, the most happie and blessed creature alive. In this great and waighty point of Salvation for ever, to answere a man throughly and soundly, to satisfie a mans heart and soule vnto the full, there is no one place in all the holy booke of God, that can, so briefly, so plainely, so sufficiently instruct vs, as this one short verse.

The ancient Fathers in the course of their writinges, they doe call it, the goulden Chaine of our Salvation, because each one of these, Predestination, Calling, Iustification and glorifyinge, are so couched and knitte togesther: that if you hould fast one lincke, you drawe vnto you the whole Chaine: if you let goe one, you lose all.

For the manner of my proceeding, according to the Fathers allusion: first, I will vnty this Chaine, and weigh everie lincke in his own proper ballance, & so handling everie point severally by it self in the end, I will knit them vp, and close them all togesther againe.

And

And here, before I enter any further, I most humbly craue pardō, and fauourable construction in this matter. I know right well, I am to touch a very great & weightie point of religion, indeede so secret and deepe, that I doe throw my selfe downe at the foote of Gods mercy-seate, beseeching him with all humblenesse, to support my weakenes, to enlarge my heart, and to giue me an vnderstanding spirit, that what soeuer I shall speake, it may be, with such truth of his word, with such zeale of his glorie, with such reuerence of his Maiestie, as becommeth his seruant, and this holy place. For Predestination, being so high a point, wherein offence may be giuen by wading too farre: by Gods assistance, it shall bee touched so plainely, and with such moderation, as euer-more, I will be sure to keepe the rule of the sacred worde of God, for my guide.

The purpose and drift of Saint Paule, in this place, is, to proue vnto the Romans, being then in persecution, that howsoeuer in this life, miseries & afflictions did befall thē, yet their saluation stood sure and most certaine,

Predestination part of the Gospell may be preached of, discreetly and reuerently. Aug. De Bono perf. cap. 14. 15 20.

De conceptione & gratia, cap. 5 14, & 16

Pe. Martir locis com, classi. 3. cap. 1.

Zanchius de natura Dei, li. 3. cap. 2

taine, becauſe it depended vpon the vnfallible purpoſe of God, which here is called Predeſtination. *So that,* Predeſtination *is the ſecret and immutable purpoſe of God: wherby, he hath decreed from all eternitie, to call thoſe, whome he hath loued in his Sonne Chriſt: and through faith and good workes, to make them veſſels of eternall glorie.*

That God of his free mercy, hath made choiſe of ſome to eternall life, it is apparant in diuers places. Epheſians 1. *and the* 5. *ver.* He hath Predeſtinated vs, to be adopted vnto himſelfe, through Ieſus Chriſt: according to the good pleaſure of his owne will. Ephe: 1, 5.

In the 2. *to* Timo. 1. *the* 8. *and* 9. *ver.* He hath ſaued vs, & called vs according to his owne purpoſe and grace, which was giuen to vs: through Chriſt Ieſus, before the world was. 2, Tim. 1. 8, 9. Act. 13, 48.

So then, as the Potter hath power ouer the clay, to make it, either a veſſell of honor, or diſhonor: ſo God hath power ouer the Sonnes of men: and of his own free mercy, hath made choiſe of ſome, to eternall life; & others hath left vnto per-

dition. God hath created all for himselfe: and the wicked also for the euill day.

Pro 16.4.

Now, if it be demanded, why, God hath made choise of some, and not of others: and so, thought iniustice and want of compassion; that he should reiect men, before they be borne, and brought into the light: and yet euer they haue done good or euill, as it is said in the 9. to the Rom. *the 11, & 12. ver.* Yet euer the children were borne, when they had don neither good nor euill (that the purpose of God might remaine, according to election) *I haue loued Iacob, & I haue hated Esau: in this case, I first answere plainly, vnto the* Prophet Esaiah, *in his 45 chap. the 9 ver:* Woe be vnto him, that striueth with his Maker: or, what art thou (ô man) that dareſt ſtād vp, to plead againſt God? The clay may not dispute with the Potter. *Man that is but dust and ashes, he may not reaso the case with his Creator. To know further, why God hath made choise of some, and not of others: there is no other reason to be giuē, no other answere to be made, but that*

Rom 9.11.13.

Esa.45.9.

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it is his good pleaſure, it is his will. Miſere-
cordia eius cauſa Miſerecordiæ. God Rom. 9. 15.
ſheweth mercie, to whome hee will ſhew Exod. 33. 19.
mercy: & he hath cõpaſſion, vpon whom,
it pleaſeth him to haue compaſſiõ. *There is power, and free libertie in God, to giue and beſtow his grace: both to whom, when, and how much-ſoeuer it pleaſeth him.* Huic fit miſerecordia, ubi non fit iniuria (*ſaith S.* Auguſtine) *God chooſeth one, hee refuſeth another; to him he ſheweth mercie; to thee, he doth no iniurie.*

Here then, we muſt reſt: here, we muſt make a full point. It is Gods good pleaſure, it is his will. And this one anſwere, it is a bar for all deepe queſtions, either of Predeſtination, Election, Deſtinie, *or any ſuch like. It is Gods good pleaſure, it is his will. His will is the cauſe of all cauſes: and further, we cannot goe. Whom this anſwere doth not* contẽt, *S.* Gregorie *doth anſwere directly.* Qui in factis Dei rationẽ non videt, infirmitatem ſuam conſiderans, cur non videat, rationem videt. *In the hidden workes of* GOD, *hee that ſeeth*

Fatum ad neceſſitatem: Prouidentia ad ſapientiam: Præſcientia ad intellectum: Predeſtinatio ad voluntatem Refertur.

Gregor Mag. in cap. 9. Iob.

not a reason, if he see his owne infirmitie, he seeth a sufficient reason, why he should not see. Wee conclude then, with good Saint Au-

Aug. 59. Epist. ad Paulinum. *gustine in his 59. Epistle, ad Paulinum:* occulta esse causa potest, iniusta esse nō potest. *Why, God hath made choise of some, & not of others: howsoeuer vnto vs, the cause be hidden: yet, vndoubtedly it cānot be vniust.*

This Doctrine briefly set downe, and thus plainely appearing: that Predestination is the immutable purpose of God: whereby he hath made choise of some, & reiected others, according to the pleasure of his owne will: *It seemeth at the first, when men doe commit sin, they cannot auoide it; as if God had so ordained it.* Hee *hath made choise of some to life, & others he hath reiected: therefore, when they sin, and follow the course, that leadeth vnto death; they doe it of necessitie.* O, God forbid, there should be vnrighteousnes in God, or iniquitie in the Almightie. For, God hath commā-

Eccles. 15. 20. ded no man to doe vngodly: neither hath he giuen any man licence to sinne. *Before*

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we resolue this doubt: there ariseth a very notable & necessary questiō, which (in times past) hath troubled many wittes. If God bee not the author of sinne, if he be not the cause of mans offending; how came sin first to bee? how came it in? where was the first beginning of it? The heathen Philosophers, *they roued at the matter a far-off. The* Epicures, *they said, it came in by chance.* Aristotle & *his sect, they said, it was the error of nature.* Plato, *came a little neerer: and he said, it arose out of the nature of man.* Manicheus *the heretick (to auoide the former opinions) he fained two gods.* Duos affirmauit esse Deos: alterum quidem, bonum; alterum verò, malum. *One, he auerred, to be the author, and first beginner of all good: the other, the first cause, and author of all euill.* Clemens li. 3. recogn.

This opinion went currant a long time, almost three hundred yeares, as Nicephorus *writeth. and the reason was, because, men neuer looking into the word of truth; by the light of nature, they could neuer finde from whence sin came.* Niceph. eccl. hist. li. 6. cap. 33.

That

That we may fully vnderstand this point: verie briefly, wee will set downe the lineall discent of sinne.

Iames 1.14. *Sin first ariseth frō concupiscence.* Euery mā is tempted, when he is drawne away, by his own cōcupiſence, & is enticed. *All sin, all wickednes of this life (whatsoeuer) first ariseth from concupiscēce, frō our own wicked inclination. From whence then comes cōcupiscence? That,* Dauid *shewes:* ex immundo semine. We are borne in iniquitie, & wee are conceiued in sin: *as the originall doth signifie, we are all warmed in vnclean bloud. If we be all borne in sin, & by nature corrupt; we must ascend higher to our first parents; and know, how they came first to sin:* Adam *and* Eue *(as appeareth in the 2. of* Genes.) *they first sinned, by yeilding cōsent vnto the Diuell: they tooke it from Sathan. Here thē comes in the maine question, how came the diuell first to sin? The diuel at the first, was created* in potestate stándi & cadendi: *he had in his first creation, a possibility, to stand or fall: power of continuance, that he had frō God: possibility of falling, that hee had from him self. For it is a ground in Diuinity:* Immutabiliter bonum

bonum eſſe, dei proprium eſt. *To be immutably good, without any change or alteration, it is onely proper vnto God: therefore, had he poſſibilitie to ſtand or fall. S.* Auguſtine *alſo, he rendreth an other reaſon, why, the diuell (created an Angell of light) had poſſibilitie of falling. Becauſe (ſaith he) at the firſt, he was created of nothing, therefore, he had in him, poſſibilitie to returne to nothing: if ſo be, he did not relie in the goodnes of his Creator, if he did not ſubiect himſelfe vnder the power of God.*

To reſolue then: Sathan at the firſt, was created an Angell of light, and had poſſibilitie to ſtand or fall: but in the 14. *of* Iſaiah, *&* the 14. *ver.* Whereas *hee ſaith there:* I will aſcend aboue the height of the clouds, I will be like the moſt high. *Then did Sathan chooſe rather, to be an abſolute nature in himſelfe, to ſhake off his alleageance, and to abandon the goodnes of God: then (relying ſtill in God) to be eſtabliſhed by his power. Our Sauiour Chriſt ſaith;* I ſaw Sathan fall, as lightning from heauen: *& the lightning we know, is not caſt down by any other: but it falleth & breaketh out of it ſelfe alone.* The deuil (*ſaith S.* Peter) was caſt down to hel, and deliuered vnto chaines of darknes: *the reaſon is rendred in the* 6. *of Iude: becauſe, when he had poſſibility to ſtand or fall, hee kept not his firſt eſtate.* Non perſtitit

Luc. 10. 18.

2. Pet. 2. 4.

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in veritate: *Iohn the* 8.44. He abod not in the truth. *So then, to descend againe. The Diuell, hee is* primitiuus peccator, *hee was the first offender*: For, he sinneth from the beginning. *From the Diuell, sinne was deriued vnto* Adam: *from* Adam, *to all his posteritie, borne of vncleane seede: from the corruption of vncleane birth, it is secretly conueied to our inclination, to concupiscence. Thus, from the Diuell, sin first boyleth vp; as out of the maine Sea: from him, when it comes to* Adam, *it ariseth, as out of a spring: from this spring, it is reserued in nature, as in a Conduit: from nature, conueied to concupiscence; as by a pipe: & from thence, doth issue a streame of wickednesse, to the Sea againe.*

1.Ioh.3.8.

Now, although it bee thus manifest, that sin doth proceede from the suggestion of Sathan, working with our own concupiscence: yet, euill and godlesse men, they thinke, they are tempted of God: and when they sin, they do not sticke, to say: God hath so decreed it, let him therefore worke his will: for, who hath euer resisted his will. Homer

that

that notable Heathen Poet, hee aunſwered ſuch men verie fitly, in the perſon of Iupiter, ſpeakinge in this ſorte.

Ὥ πόποι οἷον δὴ νυ θεοὺς βροτοὶ αἰτιόωνται. Hom. Od. 1
Ἐξ ἡμέων γάρ φασι κάκ᾽ ἔμμεναι: οἱ δὲ καὶ αὐτοὶ pag. 1.
Ἄφρονι σῇσιν ἀτασθαλίῃσιν, ὑπὲρ μόρον, ἄλγε᾽ ἔχουσιν:

O yee fooliſh mortall men, euer and anon, you cry out of the immortall Gods, imputing to them the cauſe of your miſeries, when (indeede) your ſelues are the workers of your owne woe. Perditio tua ex te: Hoſ. 14, 2.
O Iſraell, thou haſt fallen by thine own iniquitie. Stigias vltrò quærimus vndas. *Like the* Oſtrige, *we do pricke our ſelues with our owne feathers; and we our ſelues do cauſe the Shippe to leake, where we ſaile.* Onely (lo) this haue *I* found, that God hath made man righteous, but they haue ſought out many inuentiõs. Quare peccas, quia neſcis? &c. *How comes it to paſſe ſaith* S. Aug. *that thou doſt ſin, becauſe thou art ignorãt? it is not ſo: why doſt thou ſin? becauſe thou art cõpelled? there is no ſuch matter: why doſt thou ſin? becauſe it pleaſeth, it delighteth thy wicked, and corrupted nature.* Eccleſ. 7, 30. Pro. 29. 6.

In the transgression of a man, is his snare. *Of our owne accorde, we run wilfully into the dead-fall of sinne: so is it in the* 9. Psal. *and* 16, *ver.* The vngodly is trapped, howe not by God, but by the workes of his owne hands. *The Lord our God is good, holy, and onely holy: so holy, that (as* Iob *saith) the* Angels are vncleane in his sight: *so pure, that his Ministers, the* Cherubins *are of fier most cleare: and yet, the* Cherubins, *and* Ceraphins *do couer their faces with their wings, as not able to behold the perfect brightnesse of his most pure, and vndefiled Maiestie. Therefore, although no action can be done without God, and that his power is so in all things: that we cannot so much, as lift vp our finger without him.* For in him we liue, and moue, and haue all our being: *Yet is not God the cause of any sin.* Sine auctore vult nemo *We cannot fasten the least touch of any euill vpon God. But so it stands.* Vna eademque actio tribuitur & causæ principali, & instrumentali. *In one, and the selfe-same action, there is a double cause. First, the instrumentall cause*

Isa. 6. 2.

Act. 17. 28. Greg. Naz.

moving

mouing: then God ſeparated from the inſtrument; yet, giuing power of motion to the ſame. Through this double cauſe of mouing, there is a double worke, which vnto vs ſeemeth to be but one. For example: God (as appeareth in the 2. of the Acts, and the 23. ver.) by his determinate counſell, and fore knowledge, deliuered vp our Sauiour Chriſt, as the principall cauſe; Iudas as the inſtrumentall cauſe: yet, neither is God to be drawne in, as a partie in Iudas fault; nor Iudas to be excuſed as furthering the worke of God: For, God neuer commanded Iudas to deliuer vp Chriſt: nor Iudas in deliuering him, had any ſuch intention, as to do God ſeruice in the execution of his will. Deus agit per malos, non in malis. *The wicked are the inſtruments of God; Yet, not God the cauſe of their wickednes. God is the cauſe of the action, but not of the euill, or qualitie in the action. For example: A man trauaileth his horſe by the way, he is the cauſe of his going: but, if his horſe halt, or haue an ill pace, he is not the cauſe of*

his ill going.

A cunning man striketh an instrument with his fingers; he is the cause of the sound, but if the Instrument be bad, or the strings not well chosen, he is not the cause of the ill sound.

The Iron rusteth, thou wilt not wite it vpon the Smith. Wine sowreth, the fault is not in the vintner. In the heauens, there is a double motion στροφὴ καὶ ἀντιστροφή. The fixed Starres, and the whole Globe of all, is carried about with one Sphere, and with one motion; yet the Planets in themselues, haue a wandring and vncertaine course. The like, we may vsually behould in euerie clocke: The greatest and highest wheele moueth, and carieth about all the rest; yet, in this motion, some wheeles turne to the right hand, others to the left, and that by a contrarie course.

Aristoxenus in lib de foram nibus tibiarum.

So then, it fareth thus with the wicked. As hee that hath an euill and corrupted stomake, if hee do eate honie, it turneth into gall: or, as if a mans hand be out of ioynte, when hee would moue it one way;

way, it turnes an other: ſo wicked and godleſſe men; whereas the light of nature, Gods Spirit, and his word leadeth them one way; their owne vile inclination, their owne concupiſcence leadeth them an other.

Now then, what ſhall we ſay? is there vnrighteouſnes with God? doth hee cauſe vs to commit ſin? No, *God forbid*, wickednesse ſhould be in God, or iniquitie in the Almightie. *But as it is ſaid before:* Euerie man is drawne away by his owne concupiſcence, and is entiſed: luſt, when it hath conceiued, bringeth forth ſinne, and ſinne, when it is finiſhed, bringeth forth death. Iob 34 10. Iam. 1, 14

Hauing hitherto freed God from all imputation of euill, by ſhewing from whence ſinne comes, and that God is not the Author of it: We do here meete with the Pelagian Heretike (*who not able to vntie this knotte*) *affirmes that the wicked are reiected, for the ſins which God foreſaw, they would cõmit: & ſo cõtrariwiſe, the godly preuenting the grace of God by their merits, are*

predeſtinated

predeſtinated, and choſen through faith, and good workes, which God fore-ſawe, they ſhould doe: Making Gods eternall election to depend vpon our faith, and vpon our workes; whereas (cleane contrarie) our faith, our good workes: and all the good, that is in vs, doth wholy depend vpon Gods free election.

Ephe. 1 4 *Saint* Paule *ſaith directly. God hath* choſen vs in his ſonne Chriſt, before the foundation of the world was. *If in* Chriſt? *Aſſuredly it appeares, we were vnworthie in our ſelues, and ſo Gods election is the cauſe of our good workes.* Et cauſa non eſt poſterior ſuo effectu: *the cauſe, it doth neuer follow the effect.*

Pet. Lomb. *The learned Schoole-man, makes it plaine:* Non ideò electus eſt quis, quiâ talis futurus erat, ſed ex tali electione talis eſt factus: *No man was euer choſen through faith and good workes, which God fore-ſaw that hee ſhould do: but the faith and good workes, which wee now do, proceede from the eternall election, which went before.*

This

This doth the Apoſtle verie plainely ſet downe, God hath ſaued vs, and called vs, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs; through *Jeſus Chriſt*, before the World was: 2. Tim. 1. 9.

More-

Calling.

Moreouer whom he Predestinated, them also he Called.

AS from the maine Sea, wee do strike into some chanell or riuer: So, from Predestination (the great depth of Gods Counsell) the Apostle commeth vnto Calling. For, whereas it hath beene shewed, in opening the first point, that God of his free mercie did choose some to life: and others hath left vnto Perdition. In this case, if God should neuer Call men; if he should neuer offer them grace: it might seeme preiudiciall to his mercy: and though we did sinne, yet it might be thoght, our selues could not redresse it. For this cause, the Apostle commeth from Predestination

Predestination *to* Calling; *that is, from Gods determinate counsaile, to the meanes, which hee hath appointed for our saluation.*

This Calling, *is two-fould, either outward, or inward. The outward and generall* Calling, *is, by the workes of God, and by his word. First by his workes. This world, it is an* Vniuersitie, *or a* Colledge: *wherein there are two Lectures, whereof euerie man liuing, must be a hearer, and a learner. The first, is the* Philosophy *lecture, concerning Gods workes, in the heauens, and all his creatures: by the which we are taught, and dayly* Called *to know God.* Plut. de tranquil animi.

This, is a plaine, and easie Lecture, *written in great* Capitall *Letters, that euerie simple and ignorant man, may reade it running. The other is the* Diuinity Lecture, *whē we are exēpted frō the first, and led on further to know God in his word. Both these Lectures; they are expressed together in the* 19. Psl. *Frō the* 1. *ve.* 30 *the* 7. *is contained the* Philosophy *Lecture.* The Heauēs declare the glory of god: & the firmamet sheweth Psalm. 19. 1.

his handie worke. Day vnto day vttereth the same, and Night vnto night teacheth knowledge: there is no speech nor language, where their voice is not hard. There sound is gone forth through al the earth, and their words vnto the endes of the world. In them, hath he set a Tabernacle for the sunne, which cõmeth forth as a bridegrome, out of his Chamber; & reioyceth like a mightie man, to run his race. His going out, is from the ende of the heauen: and his compasse is vnto the ends of the same, and none is hid from the heate thereof.

The Diuinitie lecture begins at the seuenth verse, and continues to the 11. vers.

The Law of the Lord, is an vndefiled Law, conuerting the soule; the testimonie of the Lord is suer: and giueth wisedome vnto the simple. The statutes of the Lord are right: and reioyce the heart. The commandement of the Lord is pure: and giueth light vnto the eyes. The feare of the Lord is cleane: and endureth for euer. The iudgements of the Lord

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are truth, and righteous altogether. More to be desired then gould; yea, then much fine gould: sweeter also then hony, and the hony combe: Moreouer by thē, is thy seruant taught, and in keeping of them, there is great reward.

Touching the Philosophie lecture: that we are all first Called, *to know God by his workes; it is most apparant. For* [illegible] est Diuinitatis symbolum: *the world is the glasse of Gods Diuinitie. The heathen philosopher saith:* Deus tangitur in operibus. *God is euen touched in his workes. He iumpeth with S* Paule, Act. 17.27, The heathē by groping might haue found him: for doubtlesse, hee is not farre from euerie one of vs. *In the* 143. *Psalme, and the* 5. *verse, the holy* Prophet *saith thus. I* will muse vpon all thy workes, and exercise my selfe in the workes of thy hands. *If a man will profit by this philosophie lecture, he must vse meditation. For indeede, if a man doe rightly consider of the* Ebbing, *and* Flowing *of the* Sea, *whereof no reason can be rendred: of the certaine course, and chang*

Iamblicus, De misteriis.

Act. 17 17.

Psal. 143. 5.

of the Moone, with the ſecret influence of the ſame: the nature of the winde, *no man knowing, whence it commeth, nor whether it goeth: the hugeneſſe of the ſwelling* Sea, *girt in by Gods commaundement, that it doth not ouerflow the bankes: the raging* Thunder, *which makes all the Beaſts of the feilde to tremble: the feareſull* Lightning, *which in the twinckling of an eye, paſſeth from* Eaſt *to* Weſt; *howe all things keepe their appointed courſe, wherein they were created. As we walke abroad in the feilds, if we do behould, and view the glorie of the* Sunne, *and* Moone; *the beautie of the* Starres; *the ſweete* Dewe *diſtilling* Showers; *greene* Paſtures; *pleaſant* Meddowes; *cleare* Springs; *thicke* Woodes: *guſhing* Fountaines: *the wonderfull increaſe of* Corne, Cattle, *and ſuchlike. Who is he (the houlding theſe things, and ſeriouſly meditating vpõ this* Philoſophie *lecture) but, he muſt needes confeſſe, that God doth* Call *him, being ſo manifeſtly taught to know him in his workes?*

And

And, as God is thus ſeene, and taught vnto all the heathen people by his workes, in [illegible] *in the frame and compoſition of this great* World: *ſo likewiſe God doth* Call *vs, by his workes in* [illegible] *in the little* World *of man.* Homo eſt cæli ſimulachrum, & interpres naturæ. *Man, he is the picture of the* Heauens, *and the interpreter of* Nature. *Concerning* God, *we acknowledge him to be a ſpirit; concerning the* World, *we haue found it to be a bodie: in* Man, *we haue an abridgmẽt of both; namely, of* God, *in regard of his ſpirit; of the* World, *in the compoſition of the body; as though the* Creator (*vpon purpoſe, to ſet forth a mirror of his workes*) *intended to bring into this one little compaſſe of* Man, *both the infiniteneſſe of his owne* Nature, *and the hugeneſſe of the whole* World *together.*

As in the World, *ſo in the bodie of* Man, *there is a wonderfull mixture of the foure* Elementes. *The* Heart, *placed in the mideſt, as the* Earth *our centre: the* Liuer,

like the Sea, frō whence the liuely springs of bloud do flow: the Vaines *(like riuers) spredding themselues abroad vnto the vttermost members: the* Braine, *which giueth light and vnderstanding, placed a loft like the Sunne: the* Senses *set round about, like starres for ornament: the* Countenance *of man, full of grace, and Maiestie, striking a terror into all Creatures. Such and so wonderfull is God in his power, that he is seene in the workemanship of the bodie.*

But if man (as it were out of himselfe) could behold this bodie, receiuing life, and entring into the vse of all his motions: Ioints, moouing so actiuely: Sinewes, stirring so nimbly: Senses, vttering their force so sharpely: The inward Powers, *so excellent: the* Spirit, *supernaturall: Reason, so Diuine: the* Mind & Cogitation, *so quicke and infinite: the* Vnderstāding, *so Angelike: & the* Soule *(aboue all)* Dei ... *the engrauen Image of the immortall God. If man could enter into himselfe, and consider rightly of this, he must needes be driuen to confesse, that God hath* Called *him, by those workes, which are*

most

most apparant in himselfe.

Therefore, as Saint Paule *soundly reasoneth, in the* 1. *to the* Romanes, *and the* 20. *verse. No man can excuse himselfe. Neither the* Turkes, *who acknowledge* Mahomet *their great Prophet: nor the* Indians, *that worship the Sun: Nor the* Egiptians, *who offer sacrifice to all manner of beasts: Neither they, nor any other remote, and barberous people, that do worship strange Idols of their owne inuention: none of these can excuse himselfe, and say, he is not* Called: because the inuisible things of God (his eternall power and Godhead) are seene by the creation of the World, being considered in his works: to the intent, all men might be without excuse. *Thus we see, by this* Philosophie *lecture, all people (what soeuer) are instructed to know God. But to his owne people, God reads Diuinity lecture: he* Calleth, *and teacheth them by his word. In the* 146. *Psalme. and the two last verses.* God hath giuen his word vnto *Iacob*, his statutes, and his ordinances vnto *Israell*. He hath not dealt so with euerie Nation, Psal. 146 19. 20.

neither

neither haue the Heathen knowledge of his Lawes. *So then, as in the* 1. *of* King. 6. 28. *verse. there is mention made of three* Courts *of the* Temple, *at* Ieruſalem; *wherin God was worſhipped: ſo here are three* Courts,.

Firſt, we behould God *in the frame, and compoſition of the* Heauen, *and the* Earth, *as the great and outtermoſt* Court: *then we ſee* God *in our ſelues, in the workemanſhip of the bodie, in the powers of the mind, and ſoule, there is the inner* Court. *Laſtly, with the high preſt, we enter into* Sanctum Sanctorum: *that is, we behould God, and learne to know him, in his ſacred and Heauenly Word. All the* Prophets, *and* Apoſtles, *all the Miniſters of* God, *they are* Diuiuitie Lecturers, *and all* Nations, *people, & kindred, to whom they haue, and doe preach the Goſpell of Chriſt Ieſus; all theſe haue their outward* Calling: *and vnto all theſe, grace mercie, and ſaluation in Chriſt Ieſus, hath beene offered. And hereof is that place vnderſtood in the* 20. *of* Math. 16. *verſe.* Many are Called, but few are choſen (i) *by the*

outward

outward Calling, *both of the workes of God, and of his word, many are* Called (*for this outward* Calling *is common both to good & bad*) *but by the inward* Calling, *effectually working in them a liuely faith, apprehending Christ: so, verie few are* Called. *Here in this place of* Saint Paule, *is ment a more speciall, powerfull, & inward* Calling, *which is wrought by Gods spirit, and ioyned with faith: so doth* Saint Auguſt. *expound it, in his booke* de Predeſtinatione ſanctorum: Non quacunque, ſed qua vocatione fit credens. *Whomsoeuer God hath chosen to life, him he hath also* Called *by that* Calling, *whereby he is made and becomes faithfull.* Acts *the* 16. *and* 14. A certaine woman named *Lidus* heard vs. *There is the outward* Calling: and the Lord opened her heart, ſhee attended to the thinges, which *Paule* ſpake, and ſhe was baptized: *there is the inward* Calling. *This then is the ſound, & plaine meaning of theſe words:* Whom he hath Predeſtinated, thoſe he hath Called; *that is, thoſe, whome hee hath choſen to eternall life, hee hath* Acts. 16. 14. Ephe. 1. 3.

also ordained to vse the meanes of ſaluation, which is an effectual Calling by his Word, and Spirit.

Hauing diſcuſſed this ſecond point, whereby it appeareth, how all men liuing are Called, *both by the workes of God, and by his word: we may here ſee, how the diſſolute liuers, and prophane* Atheiſtes *of theſe our times deceiue themſelues. It is a common conceite ſoſtred in the boſome of many; yea, vile and ſenſuall men, they will not ſticke to ſay:* If *I* be ſaued, *I* am ſaued: *If I* be choſen to life, *I* am ſure of ſaluation: *If* other wiſe, *I* cānot auoyd it. *Aſſuredly, ſuch men, they do ſpeake as peruerſly, and as ſenſleſly, as if a man ſhould ſay, that hee would gladly be at* Yorke; *and yet will vſe, neither horſe, foote, nor Wagon, but will flie thether. For the determinate counſell of God, it doth not take away the nature and property of ſecondarie cauſes, it doth not take away the meanes of Saluation: but rather, Gods ſecret counſell, it doth ſet thoſe cauſes in order, and doth diſpoſe of thoſe meanes to their appointed ende.*

Gods purpose, his eternall decree is not to be sought out in his bottomlesse counsell. For then we must all cry out with Sa. Paule. ὦ βάθος πλούτου, καὶ σοφίας, καὶ γνώσεως θεοῦ. Rom. 11.33.
O the deepenesse of the riches, both of the wisedome and knowledge of God: how vnsearchable are his iudgements, & his waies past finding out.

But, Gods purpose, his eternall decree is to be sought out in the meanes, and in the manifestation, appointed for the same.

The course and order of mans Saluation, is like a Golden Cheine; *And this ver. may fitly be called* Iacobs Ladder, *whereupon the Angels and Saints of the Church, do descend, and ascend vnto God.* Iacob *wrestled with the* Angell, *at the foote of the* Ladder: *we must not be so hardie, as to wrestle with God at the top of the* Ladder. *Wee see here, God hath set downe, not onely* Predestination, *as though we should stay there: but* Iustification *and* Calling, *as middle-steps and degrees, whereby we must ascend vnto God. Wee must not pull downe the* Ladder, *and thinke to iumpe into Heauen. To say,*

If I be saued, I am saued: it is the Diuels Diuinitie. When our Sauiour was vpon the Pinnacle, hee had him cast himselfe
Mat. 4. 6. *downe headlonge, for* (saith he) God hath giuen his Angels charge ouer thee, least at any time, thou dash thy foote against a stone. *He left out the cheife point (in all his waies) it was not the right way from the pinnacle, to cast himselfe downe headlong.*

No more is it here the way, to stand vpon this high point and dangerous pinnacle of Predestination, *to cast a mans selfe down headlong, desperately, saying:* If I be saued, I am saued. *In the 2. of Oze. 11. ve. The Lord there promising temporall blessings, setteth downe an order and a course, how they hang*
Oze. 2. 21. *together.* I (saith the Lord) will heare the Heauens, and the Heauens shal heare the earth, & the earth shall heare the Corne, and Wine and oyle, and the Corne and Wine and oyle shall heare *Israell. So likewise, in the spirituall blessings of the Soule, there are meanes, and an order, how we come vnto the same. God by his sonne Christ,*

Christ

Christ by his Word: his Word worketh by his Spirite: his Spirit doth certifie our hearts: our hearts stand fast by faith: Faith catcheth hould vpon Christ: and so backe againe, Christ presenteth vs vnto God.

Here likewise in this Scripture: God hath chosen *vs from euerlasting; there is* Predestination: *he doth not there leaue vs, but then, hee doth teach vs by his word; there is* Calling: *this word (through his spirit) engendreth faith; there is* Iustifying: *this iustifying faith lifts vs vp vnto God; there is* Glorifying.

Common sence and reason doth teach vs. In euerie action, the ende, and the meanes of the ende must goe together. The ende which euery one of vs doth desire, and aime at, is eternall glorie: wee must be sure then to lay hould vpon Calling *and* Iustifying, *as the meanes ordained to come vnto this ende. For this is a certaine, and sure ground in Diuinitie, and Religion: Whom-soeuer God hath appointed to eternall life, he hath also appointed that mã, to vse the meanes whereby he may come vnto the same.*

Arist Rhet. lib. 1. cap. 7.

To make this more plaine, let it pleaſe you, to vouchſafe the hearing of an accident, which fell out, verie fitly to this purpoſe.

One Ludouicus, *a learned man of* Italy, *yet wanting the direction of Gods good ſpirit, and ſo neuer conſidering aduiſedly, of the meanes of our Saluation; he grew at laſt to this reſolution.* Si ſaluabor, ſaluabor. *It bootes not what I doe, nor how I liue: For if I* be ſaued, *I* am ſaued. *Thus* Ludouicus, *bewitched with this deſperate opinion, continued a long time; till at length, hee grew verie dangerouſly ſicke, whereupon he ſent for a cunning and learned* Phiſition, *and earneſtly requeſted his helpe: The* Phiſition *before-hand, made acquainted with his former lewd aſſertion, how in his health he would vſually ſay:* If I be ſaued, I am ſaued: *he likewiſe directed his ſpeach to the ſame purpoſe, & ſayd: Surely, it ſhall be needleſſe to vſe any meanes for your recouerie, neither do I purpoſe to miniſter vnto you: for if the time of your death be not come, you haue no cauſe to feare, you*

ſhall liue, and do well inough without Phyſicke: and if the time of your death bee now come, it is vnpoſſible to auoide it. Ludouicus, *muſing in his bed of the matter, and conſidering aduiſedly of the* Phiſitions *ſpeach: finding by reaſon, that as meanes were to be vſed, for the health of the bodie: ſo God alſo had ordained meanes for the Saluation of the Soule: vpon further conference (with ſhame and greiſe) he recanted his former opinion, tooke Phiſicke, & ſo was happily cured, both of Soule and bodie at one time.*

By this Doctrine of Gods loue ſo manifeſtly Calling *vs: we directly learne, that if a man doe thirſt after his Saluation: if a man would be throughly aſſured in his heart and conſcience, that God hath choſen him to eternall life, he muſt not ruſh preſently into* Predeſtination, *into Gods ſecret Counſell: but he muſt enter into himſelfe, to trie, and examine, whether he be rightly* Called: *For as the ſureſt way to come vnto the Sea, is firſt to find out a riuer: ſo concerning our Saluation, the plaineſt and ſureſt way, to find*

out

out the depth of Gods counsell, is first to come vnto Calling, vnto Iustifying, which are as sweete and liuely springs flowing from the same.

We know, and see daily by experience, we are not able to discerne, wee cannot peirce with the eye, to see what matter the sunne is of: but we can plainely see, and manifestly perceiue, both beames, and heate, & light proceeding from the same. So here (concerning this first point of Predestination alone) wee cannot conceiue it, we are not able to peirce it, for it is the way, which the Eagles eye hath not seene: but Calling and Iustifying, which are as heate & light proceeding from the same: those we may as comfortably perceiue, as we do sensibly feele the heate and operation of the Sunne. Here then, is the duty of a true Christian, here is the part of a religious and good man indeede, not to venter his Saluatiō vpon a bare speech, & presumption of Predestination: but to vse all meanes possible, which God hath ordained.

That he may truely be Called, to heare the word of God, & to ioy in hearing of it, with loue, and with a desire to profit: that he may

be

be Iuſtified (*when he hath heard*) *to be fer-*
uent in prayer, zealous of well doing, and a-
bundant in all good workes of charitie: that
he may be Glorified *in the life to come, to*
conſecrate both ſoule and bodie, and all the
whole courſe of his life vnto God, that ſo
growing vp from faith to faith, from ver-
tue to vertue, from hearing to beleeuing, frō
Calling *to* Iuſtifying; *at length, Gods ſpi-*
rit may certifie our ſpirits, that we are his,
our bodies his, our ſoules his, and wee ſetled,
and ſealed vp in a Chriſtian ioy for euer.

Wherefore, I beſeech you all, by the mercies
of God, and I entreate you, as you hope to
ſtande with comfort, before God and his An-
gels at the laſt day: euerie man lay hould vp-
on his ſoule betimes: do not eſteeme the loue
of any thing in this World, more then the
loue of God, purchaſed in his Sonne Chriſt Ie-
ſus. Take heede, and beware of this prophane
ſpeech: If I be ſaued, *I* am ſaued; *vtter it*
not in word, thinke it not in heart, away
with it: For GOD *is not the cauſe*
of our condemnation, it is our ſelues (Wo
vnto vs wretches) wee our ſelues are the

workers of our own destruction. Wisdom. 1. 13. O seeke not death in the error of the soule, and destroy not your selues, with the workes of your own hands. *Bis interimitur, qui suis armis interimiter. Euerie man catch hould vpon this* Chaine, *worke and make sure his Saluation, and striue to walke before the Lord in truth, and with a perfect heart. On the one side, let no man passe on, in a secure and careleſſe course of life: nor on the other side, curiously prie into the hidden Counsell of the* Lord; *but euerie good Christian, with an humble spirit, with an honest minde, with a cheere-full and good heart, seeke to apprehend those meanes, which God hath appointed for his Saluation.*

Wisd 1, 13.

The

Iuſtification.

The third Lincke *of this* Cheine *is* Iuſtification.

Whom he hath *Called*, thoſe he hath *Juſtified*.

IT *is a principle in reaſon*. Actio perfecta non recipitur, niſi imperfectè primò: *An habit is not gotten at the verie firſt, the worke of our regeneration is not wrought on a ſodaine. But as the* Pſalmiſt *ſaith*: The godly growe from ſtrength to ſtrength: *and the wiſeman ſheweth how*: The light of the righteous ſhineth more and more, to the perfect day: *So here, the* Apoſtle (*foote by foote*) *leadeth vs from one degree vnto another, till at length, we may come to make our election ſure. This* Iuſtification, *it goeth a ſtep farther thē* Calling. *For* Calling, *is an enlightning the mind with ſpirituall knowledge:* Pſal 84.7. Prou. 56 4.18.

Iuſtifying, *an eſtabliſhing the heart with a grounded perſwaſion*: Calling, *is the beginning of conuerſion, but* Iuſtifying *is a full clearing of the heart*: Calling, *is the firſt change of one that is regenerate, but* Iuſtifying, *is the full perſwaſion of the Soule, whē the ſpirit of grace reſteth in vs, and we ſetled and truely ſanctifyed in an holy and Chriſtian courſe of life.*

So then, when we haue not only ſorrowed for ſinnes paſt, which is the firſt ſtep of our Calling: *but further, when we are renewed in ſpirite, and ſo changed in our life, that for the moſt part, our thoughts, words, & works, are guided by the good ſpirit of God, for* (as many as are led by the ſpirit of God, thoſe are the ſonnes of God) *then we may aſſure our ſelues, that we are* Iuſtified. *How-ſoeuer we be choſen from the beginning by Gods loue, and after* Called *by his word, yet there is neuer aſſurance vnto vs, vntill the* Holy Ghoſt *hath ſealed it vp in our harts, which ſealing is our* Iuſtification.

Rom. 8 14.

Thus to aſſure vs of our Iuſtification, *it is not enough to be* Called *to the knowledge*

of

of Saluation in Christ by his word; but after this knowledge, to lay hould vpon Christ by a working faith, and so to hould on, and continue still, an holy, Christian, and sincere course of life, that at length, as Solomon *saith:* In water, face aunswereth face: *so in this worke of* Iustification, *our spirit may answere vnto Gods spirit, that we are his. Euen as the pure and Christall Glasse, doth liuely represent the image, which is set before it: so the heart once Iustified by a liuely faith in Christ, in some good measure doth expresse the image of God, and striueth to come vnto this marke, which is here propounded, namely our* Glorification. Pro. 27 19.

Glorifying.

THe *fourth* Lincke *of this* Cheine *is* Glorifying. *Which* Glorifying, *is the highest steppe of* Solomons *Throne: it is that exceeding great reward, which God promised vnto* Abraham: *it is that eternall weight of Glorie, whereof, I*

Aug. de finib. lib. 2.

neither know, how to begin, nor how to make an ende of speaking. In vita æterna, faciliùs possumus dicere quid ibi nõ sit, quàm quid ibi sit. *In describing the glorie of the world to come, it is easier to expresse what is not there, then what is there. For there is no discontentment, nor greife, no faintnes, nor infirmitie, no mourning, nor miserie, no corruption, nor death; but ioy, and fulnes of ioy for euer: such ioy, as if we had once tasted, we would dispise the pleasures of a thousād worlds in hope of assurance to enioy it. For, after we haue waded through the miseries of this life, at length (in the twinckling of an eye, in a moment, with the sound of a Trumpet) wee shall be carried into the heauenly Paradise, into* Abrahams *bosome: thousand thousands of* Angels *and* Saints, *shall receiue vs with ioy and singing: Our meate shall be that breade of life, and that Heauenly* Manna, *which will tast like whatsoeuer thing we desire: our drinke shall be the water of life; which, if we haue once tasted, we shall neuer thirst againe; our mirth and musicke, shall be the songe of the* Saints: Alleluia, honor

Reuel. 7. 13.

and

and praiſe, and glorie be vnto him, that ſitteth vpon the throne, and vnto the Lambe for euer-more.

There ſhall we reioyce continually in the preſence of the holy One, *We ſhall be his Saints, and he ſhall be our God: neither ſhall wee feare death any more, neither ſorrowe, nor crying, nor feele any want againe.*

The Lord of Hoſtes, who is the King of glorie, he will take vs by the right hand, & leade vs to the garden of comfort, to the fountaine of ioy, where all our garments ſhall be waſhed pure, in the blood of the Lambe, and all teares ſhall be waſhed from our eyes. There, ſhall wee ſee the Courts of the Lord of Hoſtes, new Ieruſalem, *the Citie of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himſelfe ſhall be our light, & with him, we ſhall ſhine as the ſtarres in Heauen. Here ſhall we be clothed with white robes, the innocency of Saints; we ſhall haue* Palms *in our hands in token of victorie; We ſhall be crowned with a diadem of pure gould, which is immortalitie: and ſerming God a while in*

this ſhort life, there ſhall wee haue riches, without meaſure; life, without death; liberty, without thraldome; ſolace, without ceaſing; and ioy, without ending. O, bleſſed are they (Lord) that dwell in thy houſe, where the Sonne of God in glorie, is light vnto their eyes, muſicke vnto their eares, ſweetnes vnto their taſt, and full contentment vnto their hearts: where, in ſeeing, they ſhall know him; and in knowing, they ſhall poſſeſſe him; and in poſſeſſing, ſhall loue him; and in louing, ſhall receiue eternall bleſſednesſe, that bleſſed eternitie, the Garland we run for, and the Crowne we fight for. In a word. Here we ſhall come vnto the ende of all our deſires, for what elſe is our ende, but to come to that ende-leſſe glorie which hath no ende.

1. King. 10. 6. *The Queene of* Sheba, *when ſhe had ſeene the riches and royaltie of* Solomons *Court, ſhe ſaid vnto the King: It was a true word, which I heard in mine own Land, of thy proſperity and happineſſe, but now I haue ſeene it with mine eyes, lo, the one halfe is not tould me: ſo concerning the glorious fruition of eternitie, in the life to come, whatſoeuer may poſſibly*

be deliuered by the tongues of men, yet vndoubtedly the one halfe cannot bee tould vs.

By this place of Scripture (*thus rising by degrees*) *the* Katharistes, *the family of loue, and the* Puritanes *of our times, would gather this conclusion. For as much, as here are certaine degrees set down, whereupon* GODS *Church is builded, and whereby, the members of the same doe growe vppe in Religion: therefore, now in this life by a godlye reformation, we may attaine vnto perfection.*

This selfe conceited and head-strong opinion of theirs, hath beene the first cause, & ground of all the troublesome cõtentions, which longe since haue beene raised, & now (*at this day*) *are continued in our Church. For diuers men, while they take themselues* (*as* Iob *saith*) the Onely-wise-men, *and pure in their owne eyes, dreaming still of a certaine imagined perfection, they neuer cease to bee clamorous to the Christian* Prince, *troublesome to the the quiet state, and diuers of them,*

verie dangerous people, to the whole Church of God. In this verse of our text, there is an ende propounded, there is a marke set vp, where-vnto, euery Christian must labour to attaine, and striue by all good indeuour to come. But (alas) who can say that his heart is cleane; and man that is borne in sinne, & conceiued in iniquitie, while hee is clothed with sinfull flesh, how can hee attaine perfection?

That the Militant Church of Christ, hath had imperfectiõs in all ages, it is a plaine & an vndoubted truth. For, if euerie member be imperfect, how can there be perfection in the whole? Petfectio noſtra magis conſtat remiſſione peccatorum, quàm perfectione virtutum. *Our perfection consisteth (rather) in the forgiuenesse of our sinnes, then in the perfection of our vertues.*

In truth, thus stands the estate of a Christian mans life in this world.

As a man traueiling a long iournie to a farre cittie, he doth not continually go, but he resteth here, and stayeth there, he baiteth in one place, & lodgeth all night in another,

yet

yet ſtill he is going forward, & houldeth on his iournie: ſo in this life we are pilgrims, we are trauellers, and howſoeuer we do ſeeke an other country, and ſtriue to come vnto the cittie of reſt, yet in this iournie wee wander often out of the way, we take many falles, we haue many impediments; neither is it poſſible, the light of our faith ſhould ſtill hold out, and neuer be darkened in this pilgrimage, till in the life to come, wee bee made Citizens of that heauenly Ieruſalem, *which is aboue.*

We conclude then with the ſweete and modeſt ſaying of good Saint Auguſtine. Hæc eſt perfectio chriſtianorum, vt agnoſcant ſe nunquám eſſe perfectos. *Herein ſtands the perfection of a Chriſtian, to acknowledge himſelfe, neuer to bee perfect.*

The Conclusion.

Now it remaineth (as was promiſed in the beginning) to ſhow the mutuall coherence of theſe words, and to knitte vp againe the Linckes of this Cheine together.

HEre *in foure words, are contained the foure cauſes of our Saluation,*

In Predeſtination, *there is the efficient cauſe, which is Gods loue: In* Calling, *there is the materiall cauſe, which is Chriſts death, opened in his word: in* Iuſtifying, *there is the formall cauſe, a liuely faith: in* Glorifying, *there is the final cauſe, which is euerlaſting life.*

Thus, in Predeſtination, *wee behould* God the Father *choſing of his loue: in* Calling, *we heare* God the Sonne *teaching by his*

his word: in Iustifying, *wee feele the comfort of* God the holy Ghost, *sealing by his spirit. The fruite of all which: of Gods loue, chosing; of* Christs word, Calling; *of* God *the* Holy Ghost, *comforting; the effect of all these is our* Glorification.

So that, as we do see farre with our bodely eye, yet reach farther with reason, which is the eye of the mind; but Faith (which is the eye of the soule) out strippeth both: So, Calling *enlighteneth the minde with spirituall knowledge:* Iustifying *goeth further, and sealeth vp the heart with heauenly comfort:* Glorifying *out-strippeth all, and doth rauish the soule with immortalitie.*

Euerie one of vs, after this life, wee desire, and hope to enioy eternall Glorie. *Behould:* Conceditur in Predestinatione, promittitur in vocatione, ostenditur in Iustificatione, percipitur in Glorificatione. *In* Predestination, *there is the first grant: in* Calling, *it is directly promised: in* Iustifying, *it is plainely shewed: in* Glorifying, *there is liuerie and seasen, the full possession of all.* Bernard.

In Predestination, GOD *bestoweth vpon vs his loue: in* Calling, *hee granteth the blessing of his word: in* Iustifying, *he yeeldes the fruite of his spirit: in* Glorifying, *he doth wholy giue vnto vs, himselfe.*

Here, are the sweete springes, issuing out of Nilus, *the head whereof cannot bee founde: here, are the foure pleasant riuers, which water Paradise, which runne through the Soule, with a Diuine vertue, and comfortably coole all our spirituall heat. Here, is the holy and pretious oyle, powred vpon the heade of* Aron, *the exceeding* loue, and fulnesse of grace, *powred vpon our head Christ Iesus, and running downe to the skirtes of his clothing, to euery particuler, and penitent member of his Church:*

Iohn. 1, 16.

Of his fulnesse haue all wee receiued.

Gen. 1.

Here, we may see the Spirituall regeneration of the Soule, shadowed out in the first creation of the World. In Predestination, *there is the huge and vast deepe; the darke forme whereof could not bee discerned: in* Calling, *the separating of light,*

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from darkeneſſe; of knowledge, from ignorance in the Soule: in Iuſtifying, *the* Sunne *is created, the bright beames of his grace ſhine in our hearts: in* Glorifying, *we may behould the new* Adam, *framed after the Image of God, and placed in the paradiſe of immortall ioy.*

Obſerue heere (if you pleaſe) the kindnes of a louing Father, who hauing many ſonnes, beareth ſecret affiction to ſome ove, there is Predeſtination: *this affection in his good time hee declareth, by making his will knowen, and his loue manifeſt, there is* Calling: *after this* Calling, *he cauſeth him, to take vp his inheritace in Court, & giueth him earneſt, in token of aſſurance, there is* Iuſtifying: *laſtly, hee enters into his Fathers ioy, and is made heire of all, there is* Glorifying.

Againe; in Predeſtination, *the* Heauenly *huſband-man choſeth out a plotte of ground at his owne pleaſure: in* Calling, *hee ſoweth it with the ſeede of his word: in* Iuſtifying, *hee waters, and cheriſheth it with his ſpirite: in* Glorifi-

ing,

inge, *hee reapes and carrieth into the barne.*

Gen.45.5. *Lastly, behould apparantly in* Predestination, *howe* Ioseph *longe before was sould into* Egipt, *by the determi-*
Gen 41.14, *nate Counsell of* GOD: *by* Calling, *howe hee was looſed out of priſon, and*
Pſal,105.19, *delivered from the bondage of ſinne: by* Iuſtifyinge, *howe his cauſe was made knowne, and ſo acquitted innocent: in*
Gen:41,42, Glorifyinge, *howe hee was clothed in* Purple, *placed in the Kings Chariote, and made the cheiſe of his Kingdome.*

Now then, *as Saint* Paule *ſaith to the* Romanes. What ſhall we ſay to theſe thinges? *in like ſort, what ſhall wee ſay to theſe, ſo excellent, ſo ſweete, ſo Diuine miſteries? to theſe ſo comfortable teſtimonies of Gods loue? to this* Ladder *of* Iacobs, *whereupon none but* Angels *do aſcende? to this inwarde working of the Spirite, which bloweth where it liſteth? to this Diuine and hidden purpoſe, which cannot bee deceiued? to this in-effable glorie*

of

of the Sonnes of God, which they doe expect and looke for? what shall wee say more effectuall, and more comfortable?

Can any thing bee set downe, more plainely, or knitte vp more breifely? can any demonstration bee concluded more soundly? Whome the Lord hath Predestinated, *before all time, those doth he* Call *in time: whome hee* Calleth, *those hee doth* Iustifie: *and whome hee* Iustifieth, *those will hee* Glorifie.

Thus then, may euerie true Christian conclude, for the comfort of his Soule, and the assurance of his Saluation for euer.

I am Iustified *truely, by a liuely, and working Faith, therefore I am* Called: *I am* Called *effectually by his worde, therefore, I am* Predestinate: *I am* Predestinate, *and choosen of his free loue, from eternitie, and therefore I shall bee* Glorified *vnto all eternitie againe.*

O setled comfort, O sweete conceiued hope of ioye: That ioy, which strength of Hels tenth vsand, can neuer take away. Wherefore should we feare? whereof shall wee bee afraide? No, no force so mightie, so puissant, able to ouerthrowe vs. No terror of sinne; no plagues of death, no rage of the World, no power of the Diuell himselfe. In all these, wee are more then Conquerers. For, all thinges shall turne to the best, to to them, that are setled in GODS feare.

That wicked, and most dangerous conspiracie, plotted against the Lord as annointed, when it came to the verie pinch, when it was brought to the verie height; was not all turned tophe-turvie, and vtterly disappointed? This daye wee doe acknowledge it, with thankefull remembraunce; this daye, wherein, wee are all mette together, in a most happie, and blessed peace; this day doth plainely witnesse, that he had

the deliuerance, wee feele the comfort, the Church hath an endeleſſe bleſſinge, and GOD *hath his euerlaſting praiſes.*

O, behould what it is to bee knit vnto God. For whome hee doth loue, *who is able to wrenge them? whome he hath* choſen, *howe can they be reiected? whom hee doth* Call, *howe ſhall they bee ſhutte out? Whome hee doth* Iuſtifie, *who dare accuſe them? Whome God will* Glorifie, *howe can they bee forſaken?*

Seeing my Soule is linked to that Cheine, *which can neuer be vnlooſed, my ſoule grounded vpon that foundation, which can neuer be ſhaken. what ſhall make vs to deſpaire? nay, what is it, ſhall make vs to wauer, or doubt, of the ſingular loue of God, which hee beareth towardes vs, in his ſonne Chriſt Jeſus? What ſhall ſeparate vs, from the hope of immortalitie, in the life to come? ſhall the wearieſomneſſe of this troubleſome life? ſhall the diſ-*

tentmenter of this transitorie World? shal a little sickenesse, shaking this brittle house of clay? No, all the afflictions of this life, which are but for a moment, they are not to be accounted worthy that exceeding, surpassing, eternall weight of glorie.

For God hath chosen vs before the World: he hath Called *vs out of the World: he hath* Iustified *vs in the World, and he will* Glorifie *vs in the World to come.*

God hath Chosen *vs not being: hee hath* Called *vs, being enemies: he hath* Iustified *vs, being sinners: & he will* Glorifie *vs, being mortall wretches. Therefore wee may cheerefully singe with* Dauid. Miserecordia Domini, ab æterno in æternum. *The mercy of the Lord, is from euerlasting, to euerlasting: From euerlasting* Predestination, *to euerlasting* Glorie, *the one hauing no ending, the other hauing no beginning.*

This blessed fruition of glorie, and immortalitie, that wee may feele the comfort of it, in our harts and consciences, now

in

in this life, and hereafter enioy in the life to come, the Lord grant, euen for his bleſſed ſonne Chriſt Jeſus ſake: to whom with the Father, and the holy Ghoſt, three perſons, and one euerliuing God, be aſcribed all power, glorie, praiſe and thankes-giuing, for euer, and euer,

Amen.

FINIS.